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The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv. 27.

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No. 7

Collapse of the Conspiracy

A Review of the Case Against Mrs. McPherson

By JUDGE JACOB F. DENNY.

Just twelve months ago, Mrs. Aimee Semple McPherson was in our midst. God richly blessed the ministry of His handmaiden, and during her short stay hundreds of souls were won for Christ. How little did we think when we bade her goodbye at Waterloo Station that she was so soon to become the target of the poisonous arrows of Satan. The long months of unparalleled persecution are now over. God has delivered from the burning fiery furnace, and Elim friends have rejoiced in the victory over the powers of darkness.

So much accusation and slander has, however, been written about this case, that it has been difficult for our readers to sift the truth from the columns of false statements and groundless rumours. Judge Jacob F. Denny has carefully weighed every bit of evidence, both for and against, and we are glad to be able to publish his summing up in this issue of the "Elim Evangel."—Ed

PEACE once more reigns!

The poisonous gases from the last bursting shell have lifted. The scattered horde of character assassins are slinking back to their foul caverns where the bats of envy, spite and malevolence foregather, there to vent their spleen at being baffled of a prey that they had thought lay helpless within their polluted grasp.

And now, with the two objects of their villainous assault safely beyond their reach, entrenched securely in the confidence of their people, it is natural for the human mind to review the scenes of this drama from real life that seemed to verge so nearly upon a tragic ending.

You are naturally interested, as all the world is, in the proof of the innocence of Aimee Semple McPherson. Let us review this matter in the light of tried standards of reason.

One of the primal rules both of law and reason is to look at the character of the witnesses who are called upon either side. In the present case we have on one side an accusing witness—a woman who enters the picture already under indictment for a felony alleged to have been committed by her in her own home and country. She confesses to the commission of another felony, she employs as her counsel and guide a lawyer who so loves his profession that he was twice admitted to practice at the California Bar, and ejected therefrom only once. Like Shakespeare's player, he has had 'his exits and his entrances'. We have the statement of the chief counsel for the prosecution, regarding this woman witness, that 'her story has so shifted from day to day that no person

could believe her and no prosecutor would be justified in placing her upon the stand.'

On the other hand we have the denial of two women whom we freely admit at all other times and periods have led blameless, pure, exalted lives, free from even the suspicion of reproach, coupled with that we have a reputable practising attorney, whose integrity and high standing have never been called into question. Measured by this standard, what would you think of the weight of evidence?

Let us try another test—a test used by jurors and judges. There is a natural mathematical law known as the Calculus of Probability. It is illustrated by the familiar example of the penny tossed into the air, where the chances are even that heads or tails shall shew. In two casts the chances of heads not shewing are one in four, in three casts, one in eight and so on in geometric progression.

By this immutable law most of the affairs of human conduct are gauged. Keeping this law in mind, what would you say was the calculus of probability, where a person aged about thirty-five years had admittedly lived a pure and blameless life, fraught with the highest ideals, both before and after the week in question, should be charged in that single week with having descended to the lowest depths of debauchery and wickedness? There are approximately eighteen hundred and three weeks of sinlessness, one week held in question, then a steady continuation of a life utterly above the shadow of reproach. Applying your mathematical law, the chances against the hypothesis of such a sudden temporary shift from the plane on which that person was wont to walk, runs into practical infinity.



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THERE is another natural law that safeguards the innocent and confuses the guilty. It is that no two facts are at war with each other and that no lie will fit any fact unless it is built to dovetail with it; and then is thrown out of joint the normal sequence at each end of the false structure, so that new lies are called for to bolster up the old, and finally the inevitable head-on collision occurs between an uncontrovertible fact and a patent falsehood. Then the whole fabric of lies falls to the ground.

This natural law saved Aimee Semple McPherson! Her simple story of her abduction, convincing and plausible, she was required to narrate many times and never did it in any way to conflict with itself or with any outside fact. But finally the story of her would-be destroyers, balded upon falsehood, 'changed from day to day until no one could place any faith in its credibility.'

Regarding the subject of motive, if this woman had so far rung false to the whole tenor of her beautiful life that she wanted to slink off for a few weeks and descend to the very charnel house of iniquity, need she have concocted any wild tale of kidnapping or mysterious disappearance to have done so? She was mistress of her own actions and her own will would have been law without making any explanation at all. Her people would have gladly given her a trip around the world if she but expressed a desire for it.

Was it to gain notoriety? Angelus Temple, the largest church auditorium in the greatest city west of the Mississippi River, was too small to hold the throngs that nightly beat about its doors, anxious to catch an occasional word or a sight of this Evangelist. Her name was known and held in reverence upon every continent of earth. What had she further to gain in that regard?

ANOTHER rule of evidence, far older than English jurisprudence itself, is the one against the reception of hearsay. Never was the wisdom of this doctrine made more apparent than in the McPherson case. A certain chain of newspapers, not particularly famed for being over-scrupulous, undertook to stir up public clamour against Mrs. McPherson. Every few minutes extras would be published to record a rumour that a hair had been found in New York City that might be from the head of the Evangelist. Fifteen minutes later another flaming extra announced that renowned experts were preparing to measure the diameter of this hair as a means of identity. A little later another extra said, 'Rumour that Mrs. McPherson is going to flee from Los Angeles.'

Always they would preface their foul insinuations with the safeguarding words, 'It is rumoured.' And within the hour they could shew it was rumoured,

for they themselves were the industrious starters and circulators of these same tales which they would repeat over and over again as though they were accepted and admitted truths.

SCORES of secret service sleuths were unleashed upon the trail, and each day they would give to the eager newspapers the result of their findings or the state of their suspicions. Always conjecture was blended with any trivial fact discovered and always that conjecture was bent in favour of the guilt of the defendants. From as many states as there were in the original federation, hotel registers were brought and poured over by professed experts. The State of California, with all her storehouse of treasure, its mighty governmental resource, was tapped and drained like an irrigation dam to deluge the defendants beneath an avalanche of filthy waters. The organization of the Federal Government at one time was said to have joined in this investigation.

Against all this mighty array there stood two lone women, terrified, it is true, at the mighty forces that were clamouring for their undoing, but brave as lions in the consciousness of their innocence. No word came from them in their defence, for they were advised by their counsel that the place to try lawsuits was in the courts and not in the newspapers.

The cheap clowns of vaudeville, ever ready to cater to the responsive in their audiences, however groveling that taste might be, exhausted their puny wits in trying to bring from their jaded listeners a laugh at the expense of these persecuted women and bring further reproach upon their fair names.

Some power, greater than human force, greater than human understanding, put all of their efforts to naught; and those two names, Sister McPherson and Mother Kennedy, stand to-day respected, revered and beloved.

Unquestionably at one time a goodly portion of the careless public were taking for granted the loose conjecture based on what 'they say'. But finally, without any gun being fired on the part of the defence, they began to ask

What person affirms the truth of these awful charges? What is there improbable about her story of abduction? Are there no criminals in Los Angeles or vicinity capable of committing the crime of kidnapping for any one of a dozen motives?

Then the newspapers played their last card. According to their own statement, at their own expense they brought from the far east the man whose name had been bandied about for months. They maintained a watchful guardianship over him so that he might not be approached by any friend of the defendants. He was subjected to that last resort of governmental power desperately grasping for evidence against a defendant. He was indicted so that he might figure. Now, if I tell the truth I may end



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at San Quentin; but if I testify against the principal defendant, I can go free.' To his credit let this be said, no power, prestige or gold tempted him to involve the innocent in his own freely confessed wrongdoing.

FOR the most part the clergy of Los Angeles displayed that spirit of dignified courtesy and fairness that is becoming to their high calling. But from the *sub-strata of the clergy* arose a class of moral lepers, who frantically strove to get into the McPherson picture. Their own pews were vacant and they read with bitter envy of the unparalleled multitudes that nightly crowded Angelus Temple and which even all this conspiracy of destruction could not stem, even when it was at its very height. Some of them even hired a hall and called a meeting in the name of the ministry and sought to strut out an hour of the publicity for which they so longed. If they could only get their names in print along with these two women, they would feel they had accomplished something. They were not over successful at this, however.

Then, when every resource had been exhausted, when the last report of the array of 'experts' and 'sleuths' had been made, every 'clue,' however remote, had been run down, after an investigation lasting more than six months and occupying the attention from first to last of hundreds of agents, the great State of California announced to the court and to the world.

'We have weighed our case in the balance and it has been found wanting! We have no charge to make against these women.'

How sweeping an exoneration!

Not an acquittal by a jury of unprejudiced men who had heard the evidence and decided in the light of the presumption of innocence that they could not find sufficient evidence; but a finding by the very enemies of the defendants that they were unable to produce enough evidence in any manner to substantiate their ungrounded charges!

Still one who holds himself out to the public as a minister of a Christian church is frantically trying to break into the picture and blow the breath of life into the putrid corpse of slander which is dead and discredited, never to rise again.

Whose was the master hand that conceived this gigantic plot against these women? We frankly say we do not know any more than the world has ever known who were the criminal abductors of Charley Ross so long ago. What was their motive? We do not know. We know that Mrs. McPherson's fearless attacks from the pulpit and over radioland upon the shameless violations of law and morality could not have been received in any very amicable spirit by those whose entire fortunes were tied up in and dependent upon the perpetuation of certain forms of vice. We know that in the instances referred to there were some so-called ministers whose jealousy of Mrs. McPherson's superior achievements in the evangelistic field were gall and wormwood to their souls, and her rebuke of the backslidden church may explain their antagonistic attitude.

We do not accuse anyone, for we do not know

From Foreign Fields

Conflict and Conquest on the Congo

THE following is a very interesting report from Mr. E. Hodgson, of work in the Belgian Congo —

TROUBLED YET NOT DISTRESSED, PERPLEXED BUT NOT IN DESPAIR.

Troubled and perplexed we truly were last week, when, right on the threshold of victory and blessing, we were apparently defeated. The object of our prayers and desires almost achieved when we suddenly realised that we are of the earth earthy and live in a realm of limitations.

Yes, after travelling up the river splendidly against the current for about seventy-two miles, preaching the Gospel, selling gospel literature and encouraging the believers, expectations running very high, as only a very little higher up a native Chief was specially awaiting our visit to bring the Gospel to his people and leave with him a teacher. A little higher up a new work just started for God and needing our pre-

sence. Then at our furthest outpost up the river, one hundred and twenty-five miles from Kikondja here, a lot of young men all new believers anxiously awaiting our arrival that they may make their public confession of faith in the Lord Jesus, by water baptism in the river, and many untouched villages. What a need! And then for the engine of the motor-boat to break down, with a badly burnt bearing through a stoppage in the lubricating. For days now I have asked myself "why?" but now I am comforted by the thought that God knows and cares and is more concerned about the needs of the believers, and the cry of the unsaved than I ever can be. He overrules.

The day that the engine broke down, disaster seemed to follow disaster, but such humorous things also happened that we laughed until our sides ached. At the time we were travelling against a strong current. The river banks black with bush and thick palm plantations infested by lions, monkeys and millions of blood-thirsty tsetse flies. We pulled

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ashore and made a makeshift camp. The tent was on ahead and it started raining. The boys looked as black as midnight at the prospect of a night out in the bush. One pointed out only a few yards away where recently a lion had been shot in its attempt to take away a sleeping child from the side of its father in the night. The repairs were too extensive to be done at once, so we could only load up the boat again and paddle down stream to the first village, where we had enjoyed a blessed Gospel service the previous evening. They gave us a boisterous welcome. It was sunset and the tent was still on ahead. Sleeping in a native hut is too exciting, so we decided to cover in a partly built native hut with the boat covers. The native who was building the hut was highly delighted at the honour being done to

not know our sorry plight of the night. It is still our own secret. Ah, but God is good, He sent a very strong sun the next morning and we were able to dry our sodden beds and garments in a short time and start our journey down the river.

Just before embarking we saw a most gruesome sight of a dead body floating down the river. After drawing the body into the side and weighting it down we towed it out into deep water and gave it a decent burial. During the next night another body passed down the river. Our next camp was amongst our Christians where the recent Roman Catholic trouble took place and our teacher got locked up. We had a blessed time of fellowship and ministry and God is working of a truth. Two young men believed on the Lord Jesus for the first time that day. The Roman Catholic catechist that started the trouble is now in trouble himself, having stolen a wife and a pair of boots from one of the local Chiefs who is after him now to bring him to justice.

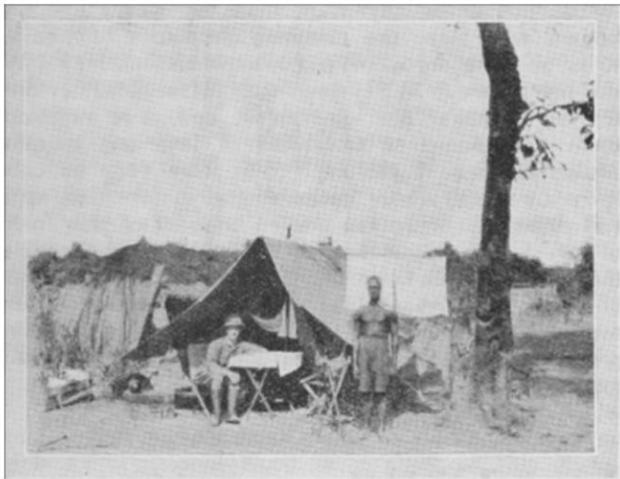
There are great possibilities for God along this river. At present from Kikondja here we have got seven native teachers evangelising the river villages, apart from the host of inland teachers. The dense palm and banana plantations along the river higher up tell their own tale of the thousands of natives that have been swept off by sleeping sickness in the none too distant past. Miles of these old village sites are just swarming with monkeys, who sit up the palm trees like little men, well out of the way of Mr Lion and family. We saw one man just loading up his canoe with the remains of a lion feed. Just the head and shoulders of a swamp buck. We were reminded of the presence of crocodiles by coming across an ancient and modern crocodile trap. Just a dead dog hung in a tempting position over two dug pits. The crocodile was waiting for his game to get a little higher, for it had already been there three days and sort of announced its own presence.

Now we are home again and have the engine all in pieces, but not for long. Perplexed but not in despair. No, never whilst God is on the throne. D.V., we will try again in a short time, and trust God for the last need and the last village. God is blessing everywhere and the powers of darkness know it full well. Hence the opposition and contention for every inch of ground. Bless God there is only one issue, for Jesus is on the throne and has asked His Father for the heathen for His inheritance and the uttermost parts of the earth for his possession.

Victories in the Villages

MR James Mullan writes, under date January 26th, as follows:—

I have just returned from Mwanza where I have been privileged to be present at the wedding of my good friends, Mr Womersley and Miss Turner.



Mr J A Mullan in his tent

his house, and ran up and down the village shouting "The gods have come, and are going to sleep in my house." Just before retiring we heard the lions roaring around the camp that we had just left. We went to bed alright in the skeleton frame of the hut, enjoying the fresh air but not hoping for it to get any fresher. In the early morning, however, it did, and soon a big wind was blowing and then down the rain came in torrents. It was a rude awakening as the rain tumbled in on the beds converting them into canvas baths. Grabbing the driest blanket that we could find we both made a dive through the storm to the nearest hut verandah, and sheltered the best we could amongst the mice, lice and toads. I don't know what our native friend would have said if he could have seen his "gods" running like scarecrows before the elements. The very thought of it sent us into fits of laughter. We kept warm with laughing until nearly day-break, when we made ourselves as respectable as possible before the natives were up and about. They did



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A nice little company of us had gathered for this happy event, and on the morning of January 25th, we made our way over to the Government Post, where our brother and sister were united according to law. The Government officials received us very courteously and hospitably. The Government office was beautifully decorated for the occasion. After the ceremony we were very kindly entertained to lunch by the Government officials. On our return to the Mission Station, the marriage was solemnised by our bother, Mr. Hall, in true Pentecostal fashion, and we found that a marriage could also be the occasion of receiving much blessing in our souls. We experienced the Lord's presence in a very real way during the meeting. To-day Mr and Mrs Womersley set out for their station at Busanga, and our prayers and best wishes will follow them for their work there.

Prior to going to Mwanza for the wedding, I had been engaged, in company with Mr Hall, in travelling round the various outstations of the Kisango Mission. Travelling is very difficult at this time of the year owing to the heavy rains and also the long grass at the sides of the path. However by going slowly and not over-taxing our strength we managed to get round with nothing worse than a slight attack of fever. This came on us after travelling along one day for several hours in a very heavy thunderstorm. Of course, in a very short time our clothes were wet through, and unfortunately owing to our carriers being detained by the storm in another village, when we arrived at our destination for the day, we had to sit for a few hours in our wet clothes. As I hadn't been feeling very well before setting out that morning, this did not help me, and before long I felt very sick indeed. I asked Mr Hall to pray for me, and the Lord heard and answered, for praise God, next morning I was practically all right again.

At one stage of our journey on the path, we saw many fresh elephant tracks, and we were expecting almost any minute to encounter one or more of these interesting, but savage beasts. I don't know what Mr Hall was thinking, but personally I was speculating as to what would be the best plan of action in case we did meet any elephants, whether it would be better to make a bolt on our bicycles, or climb a convenient tree. I am glad to say we didn't have to do either, as our elephant "friends" failed to appear, although they had so badly churned up the path in many places, that we could only proceed with great difficulty—and wet feet, owing to the rain having filled in their tracks. At night time in some of the villages, our slumbers were often disturbed by the natives beating drums and other "musical" instruments and shouting to try and drive away the elephants which had entered and were eating in their gardens on the outskirts of the village.

In most of the villages visited, we had a good reception from the people, who listened with good attention to the Gospel. I am glad to be able to report that quite a few decided for Christ in the different villages. In one village where a great crowd of people listened to the Gospel in the afternoon, we had great difficulty in moving about without scores of children wanting to follow us. This was rather embarrassing as Mr. Hall and I went for a stroll at night in the moonlight, for I suppose all the children in the village followed us to have a good look at "the strange white men." When we spoke to one another, the children would shout with glee "Listen—they talk." Perhaps one of us would laugh and this would also be commented on very loudly. On turning round I saw that a number of these young hopefuls were also trying to imitate our individual manner of walking. However a happy idea struck us—we commenced singing some of our hymns and they all joined in very heartily—at the top of their voices, and soon we found ourselves conducting a lively children's meeting. At the close or one or two of the older ones expressed a desire to believe on Jesus, and with joy we pointed them to the Saviour. Thus the work of sowing and reaping goes on—a few here and there. The other day I cycled out to a neighbouring village, and after a real Holy Ghost meeting, I had the joy of pointing ten young men, and one girl to the Christ Who is able to save and keep the black person as well as the white, for He saves to the uttermost all who come unto God by Him.

Ministry Among the Mexicans

THE following is culled from a letter dated February 10th, from Mr and Mrs. George Thomas.—

Since writing our last letter to you we have seen a marked increase in the attendance at our meetings, also a number of conversions. Two weeks ago it was my privilege to baptise a believer in the Pacific Ocean. This sister had been anxious to get baptised as she feared the Lord might come before she had obeyed this command. A number of the believers met together one afternoon and went to the water's edge and held a short but precious service.

As we knelt there on the sand our minds seemed naturally to go back hundreds of years to the days when our Lord walked the shores of Galilee and the banks of the Jordan, and we felt that we were indeed a favoured people. The sister was so blessed and filled with the joy of the Lord, that on coming out of the water she raised her hands towards heaven and praised God, not only in her own language, but also in other tongues. There were others who intended being baptised but were in some way hindered.

Three weeks or so ago a man and wife with their children came to our meeting for the first time, and listened intently as the Word was being explained. They came again to our next meeting and on being invited came out to the altar and knelt down and accepted Christ as their Saviour. The man asked me to get him a Bible as he wanted to read for himself the Word of God.

This week we held a meeting in this same man's house. He had invited his neighbours in, that they too might join in singing the hymns and listen to the message of salvation. It did us good as we listened to him testify boldly before those in his house, how he had proved God and how he had been healed after being prayed for.

Last week at the close of one of our meetings a young man came and asked us to go with him to his home to pray with a young man there who was sick. On entering the house, which was a mile or so from our church, we were impressed with the number of fine looking young men that we saw there. After praying with the sick person we talked to the others in the home and found that there were a few Christians, but the majority were not. The mother invited us to hold a meeting in the home, so we went last Friday night and found the whole household waiting for us. There were at least seven young men, two young women and the mother

The Mexicans enjoy singing, so we sang hymn after hymn as one of the family would ask for this hymn and another for another hymn, and so on. We said within ourselves "what fine soldiers for Christ these young men would make" and prayed earnestly that the Lord would touch their hearts. You may imagine our joy last Sunday evening to see the mother, daughter, and two of the young men who were Christians coming to our meeting, and a little later some of the others who were unsaved came also. At the close of the address the invitation was given to those who wished to become Christians to raise their hands and to our joy one young man responded.

At our next meeting almost every one from this house was present, including the young man who had been prayed for in the first instance. It was really inspiring to see these young people listen with rapt attention to the preaching of the Word, and more so, when at least two, a young man and his wife surrendered to the Lord. Our earnest prayers are that these young people will be kept faithful to the Master and used in His service to win others, also that the other members of the family will soon be saved.

Gifts for the work on the foreign field should be addressed to the Foreign Missionary Secretary, Elim, Park Crescent, Clapham, London, S.W.4

Gathered Gold from
the Treasury of Truth

Morning Meditations

By Pastor
E. C. W. BOULTON

Saturday, April 16th "He is not here"—Luke xxiv 6

Sometimes our quest also seems to end in disappointment. We look in vain on the horizon for those signs that indicate the coming of our heart's desire, whilst our eyes grow dim with the tears of deferred hope. Perhaps it is in yesterday's experience that we seek Him to-day, and we are startled at His absence and stirred into eager pursuit of Him whom our souls love so dearly. Perchance 'tis some sanctuary where once we were wont to find Him, but now He is not there. When the temple becomes a tomb or the church a cemetery you will find that He is missing—Christ tarries not in the domain of death.

Easter Sunday, April 17th. "He is risen"—Luke xxiv 6

O blessed Easter Day! The dark shadows of the night are rolled back, and in the light of the breaking day can be seen the rising splendour of that New Creation Sun, which is to spread its benevolent beams o'er all the earth. Forth from the depths of death He comes! The trammels of the tomb are thrown aside, and the lustrous laurels of everlasting victory are on His Kingly brow. Listen O ye heavens and hear O earth! Let those heavenly heralds proclaim His advent from the sepulchre! "He is risen!" O my soul take up the wondrous strain and help to swell the resurrection chorus! Loudly let thy voice be raised until all that sleep in sin shall hear that "He lives!"

Easter Monday, April 18th. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection"—Romans vi 5

This means then that His triumph is mine, that He shares it with me. That it is a resurrection relationship with Him which I now enjoy. That as the Head has risen, so every

member of His Body is called upon to participate in that resurrection. Therefore that same principle of resurrection which wrought in Him should also be seen working in those who are united to Him by a common life. I have companied with the Master even unto Calvary, and now by virtue of that mystic and marvellous union with Him, I too am lifted out of death—in the eternal sense I am freed from its dominion.

Tuesday, April 19th. "Yet will I not forget thee"—Isaiah xlix 15

This is a sweet promise, and one which may well serve as a downy pillow for the harassed and hard-pressed soul to rest upon. Amongst other equally precious things, this means that however small and obscure the sphere I occupy, no matter how insignificant the office I hold His thoughts are upon me, that I have a place in the Divine recognition. What a living incentive if needs be to suffer, when one realises that the Lord regards the peculiar painfulness of the path that we tread. This will put a praiseful lay upon our lips when otherwise we should plod on in stubborn silence.

Wednesday, April 20th "He must increase, but I must decrease."—John iii. 30

He, I! Himself myself! These words represent two distinct kingdoms at the very antipodes to each other. They are built upon two entirely different foundations. Centrally and vitally they are dissimilar. One can only flourish at the expense of the other. Just as the face of the moon is veiled by the glory of the rising sun, so must the brightness of the human ego wane before the dazzling splendour of the Christ. The tiny rivulet of *what I am* must be swallowed up in the mighty river of *what He is*. This is the joy of my weakness to be merged in His mightiness.

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Thursday, April 21st. "The Spirit said."—Acts x 19.

This then is the peculiar privilege of those who are willing to hand the government of their lives into the hands of heaven—But can such an experience as that indicated by these words find a counterpart in present-day discipleship? Does the Divine Spirit still in this direct and personal manner make known His purpose? Who is he that would dare to divorce the first and the twentieth century? The Holy Spirit speaks to-day in terms as intelligible and authoritative as those which fell upon the ear of the vision-held Apostle. Let thy heart be attuned and thine ears anointed and thou shalt speedily hear His voice.

Friday, April 22nd "Where there is no vision, the people perish"—Proverbs xxix 18.

All life that is lasting demands vision—without it death invariably, in one form or another, ensues. If the vision fades, then life's central spring dries up, and all its pleasant fruitage quickly withers. It is vision that made us what we are and brought us where we are. It was the heavenly vision that saved us—that is the Divine vision that saves us. It is from that vision glorious that life takes its rich colour and splendid shape. O heavenly vision Thou art everything to me! Without Thee I stumble amid the darkness of my own vain reasonings! If I miss Thee then I am derelict!

Saturday, April 23rd. "Almost"—Acts xxvi 28.

That one word sums up many a life. They have been brimful of things 'almost' accomplished. The victories are legion in number which were 'almost' won. The innumerable times when they 'almost' set out on the path of consecration, when all was 'almost' surrendered to the Lord. Healed? Yes, 'almost'! Filled with the Holy Ghost? Aye, 'almost'! What kingdoms have been 'almost' gained but wholly lost. Another step and the land would have been ours. Another league and the test would have ended. O the bitterness of remembering that we held on 'almost' to the finish! It is those who endure to the end who shall be saved!

Sunday, April 24th. "We have found Him"—John I 45.

What a discovery! And thus we have found the Gem without which Heaven itself would be poor, that Precious Stone before whose radiance even the sun must veil his face. "We have found Him!" It is the cry of glad realisation—the joyous outburst of conscious possession—the jubilant chorus of consummated hope. Quest has led to conquest! The night of vigil has ended in the morning of vision. Who can tell the triumph of such a glorious moment? Who can sound the depths of such a sacred hour? It is the time of birth! The day in the calendar of our life from which we count all things!

Monday, April 25th. "Having nothing . . . possessing all things"—II Cor vi 10.

In these words we have one of those precious Pauline paradoxes which, whilst it puzzles the astute worldly mind, yet brings great gladness to the hearts of those who have 'pierced the veil of the Divine.' 'Having nothing' represents that condition which qualifies us for 'all things'. Often it is our wealth that keeps us poor. It is written of the rich ruler that "he turned away sorrowful" for he had 'great possessions'. Blessed poverty that leads me to the Fountain of fulness! Precious weakness which throws me back upon the Infinite resources of Jehovah!

Tuesday, April 26th. "Make room for us in your hearts."—II Corinthians vii. 2 (Weymouth)

Then the responsibility rests with me as to who shall be ushered into the inner chamber of my being. The capacity may either be small or large according to the life that I live. So narrow and circumscribed may be the circle of my sympathies and so strong my prejudices that by degrees I become more and more self-bound, and my heart no longer offers friendly hospitality to other needy lives. The spirit of liberality and

large-heartedness is lost and I become the victim of meaner motives. O Lord enlarge the compass of my compassions! Grant me a heart like Thine!

Wednesday, April 27th. "And thus I do say . . . the margin of time left before the second coming is very narrow"—I Corinthians vii. 29 (A 5 Way)

How much more limited the time that now has to elapse before His appearing to when these words were uttered—it is lessened to the extent of nearly nineteen hundred years. Centuries of tarrying grace and lingering mercy have sped on their tireless course, and still God's hand withholds the signal shout which will call the redeemed unto Himself. And yet the air is electric with expectancy—the Body of Christ in many parts of the earth shows obvious signs of preparation for some great departure—the Church is on the *qui vive* for her Lord's rapture call.

Thursday, April 28th. "Ye are not under the law"—Galatians v 18.

True! But this does not mean that I am lawless. Though the Levitical law no longer holds its condemning power over me, yet am I still under authority—my life is not my own. It is now the 'law of the Spirit of Life' which dominates my conduct. The method of administration may be different but the Administrator is the same. The pathway perhaps is altered but the goal remains unchanged. The 'letter' has been superseded by the 'Spirit.' The law of bondage is exchanged for the law of liberty.

Friday, April 29th. "If thou 'believest' with all thine heart, thou mayest."—Acts viii 37.

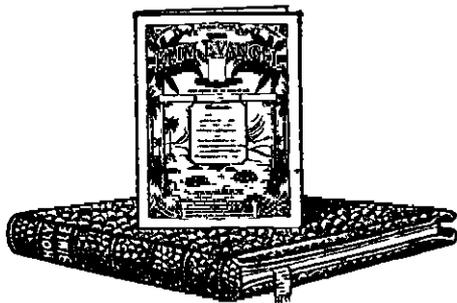
How carefully the Holy Spirit safeguards the Christian ordinance of baptism. The uncleaned feet of unbelievers may not tread the baptismal pool. The one essential condition to immersion stands out with startling clearness in his passage. 'If thou believest . . . thou mayest.' Is it not equally true that 'If thou thou believest . . . thou wilt'? The waters of baptism are in the very vestibule of discipleship, and those who would walk the pilgrim pathway will speedily find the Divine Spirit calling their attention to this act of obedience.

Saturday, April 30th. "All that is Mine is thine."—Luke xv 31 (R V).

Then I am rich beyond all my dreams! O my soul if thou canst but believe even this shall be made real to thee! Thou shalt no more be straitened in thy thought or embarrassed in thy movement. Thy Lord hath endowed thee with 'all things'. It is thine because thou art His. Thou mayest take freely and without offence that which is provided for thy good. All reservations are withdrawn since thou art a son. Draw near and drink deeply and shew thy appreciation of the bounty of thy God.

SUPPOSE

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been, but was not, prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?



FOUR SQUARE ON THE WORD OF GOD.

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All Grace

"**G**OD is rich"—that is a majestic dogma: "God is rich unto"—that is a Niagara emptying wealth into me it is the Divine wealth in motion. A paraphrase on Dean Stanley's brings into clear light a promise of God (II. Cor. ix. 8) that so dazzles as almost to blind us. "God is able to make an overflowing not of one only, but of every kind of gift; so that, not in one matter only, but in every matter and not at one time only, but at every time—you may have for yourselves, not one kind only, but every kind of sufficiency; and that you may in your turn overflow, not in one kind only, but in every kind of good work" There is enough grace stored up in this verse for ten thousand worlds; and, better far, there is enough in it, for every one of us, for a golden and perfect life

ALL GRACE.

Now we examine our jewel bit by bit "God is able to make all grace"—that is, every kind of grace—"abound"—not a Nile that sinks in a delta, but an Amazon that rushes a hundred miles out into the ocean—"unto"—not other worlds, or other ages, or other saints, but "you"—any soul, anywhere, under any circumstances, at any time

"Grace" is the one word which is a foreign word in every tongue; it is the language of another world, grace is God's unmerited love reaching out far beyond the utmost bounds of human need. Abounding grace means, not a mere meeting of need, but a complete reversal of defect hot temper becomes radiant patience, sloth, intense activity, content, loving humility, the sharp tongue, a God-filled mouth, and so on. All grace can abound in every one of us, and no circumstances are too difficult for the grace of God. Pardoning grace, saving grace, keeping grace, praying grace, suffering grace, home grace, business grace, witnessing grace, martyr grace, living grace, dying grace:

ALL SUFFICIENCY

God can amplify our resources, and multiply our capacities, more than we dream. A sister once wrote me thus. "When you were speaking on Christian giving, I decided a little matter about which I have been exercised, not knowing if I could afford it. To my utter amazement, the next morning God increased my wages—three times above the amount I had decided to give!" He can make us equal to tasks of extraordinary difficulty

ALL SERVICE

We now arrive at the wealth of the last clause, which is God's love-design for every converted life. "That ye"—that is, all of you—"may abound"—for God's grace pours in, only that it may pour out. grace abounds unto us, that we may "abound" everywhere—"unto good work." It is God's vast irrigation scheme. He pours from His infinite reservoirs a Tigris and a Euphrates into our life. When Dr. Duff, a white-haired veteran, was pleading for India in the General Assembly Hall in Edinburgh, he fainted in the middle of his address, and they bore him to the vestry unconscious. In a little while he recovered and begged to be taken back. "You will die if you do," they said. "I'll die," he answered, "if I don't. I must go and ask the young men of Scotland if there is nobody left but me to go back and tell the millions of India of the love of Jesus."

The Christian's horizon ought to be absolutely boundless. we are to "abound unto every good work"; every throb in the heart of God ought to be a throb in mine; every interest that absorbs God ought to absorb me

The Paisley Revival

Largest Hall in Scotland Taken

Just as we go to press, the following Night Telegraph Letter comes to hand. A full report of the Revival will be given in a later issue of the "Evangel"—ED

ELIM CLAPHAM LONDON
 PASTOR GEORGE JEFFREYS CAM-
 PAIGN REVIVAL IN FULL SWING
 AT PAISLEY THROGS BESIEGE
 THE LARGE TOWN HALL WHICH IS
 CROWDED EVER SWELLING RIVER
 OF SALVATION AND HEALING
 FLOWING WHOLE FAMILIES CON-
 VERTED HOMES CHANGED AND
 MADE HEAVENLY LONG STANDING
 DEBTS PAID UP BY CONVERTS THE
 PREACHED WORD CONFIRMED
 BY SIGNS AND WONDERS LARGEST
 AND MOST HISTORIC HALL IN
 SCOTLAND NOW BOOKED FOR
 FINAL RALLY PRAY ON
 JAMES CORRIGALL (CHIEF USHER)



THE TOWN HALL, PAISLEY,

where remarkable revival scenes took place at Pastor George Jeffreys' campaign

“HIS”

By PASTOR E C W. BOULTON.

“My Beloved is mine, and I am His”—Song of Solomon ii. 16

I am the Lord's O joy beyond expression,
 O sweet response to voice of love Divine,
 Faith's joyous “Yes” to the assuring whisper,
 “Fear not! I have redeemed thee, thou art mine.”

“MY Beloved is mine, and I am ‘His’” This is the language of possession, of proprietorship. It spells death to the life of self-guidance, self-gratification, self-glorying, self-government. It is the mark of ownership, the seal of relationship, that stamps me forever as ‘His own’ This means that my thoughts are ‘His’, my affections are ‘His’; my talents are ‘His’, my time is ‘His’; my money is ‘His’ I have surrendered every right over my life, I have willed myself away to another, ‘I am not my own’ The very love-gifts that grace my life proclaim me ‘His.’ Those holy spiritual adornments that cover the shame of my nakedness are the earnest of the glory which awaits those who are ‘His.’

By every right I am ‘His,’ but chiefly by the right of redemption. He purchased me with His own precious blood. He gave Himself for me. He came into the slave-market of sin, where I languished in hopeless captivity, and procured my emancipation from the horrible bondage, to which so long I had been subject.

‘His’ This speaks of conquest. I am ‘His’ because He has won me. I am the spoil which He took from the mighty in battle. ‘His’ loveliness charmed me, changed me and now chains me. I am the happy bearer of those fetters of love which ‘His’ hand has forged, and which now hold me in this glorious thralldom.

‘His’ This means safety. He will assuredly safeguard that which is ‘His’ It assures me of adequate protection against all the power of the enemy. He will not expose ‘His peculiar treasure’ to the possible risk of loss. Christ is not in the habit of losing His possessions—they are far too precious to Him and cost Him too great a price to



THE ELIM EVANGEL

place them in a position of peril 'Our life is hid with Christ, in God'

'His' This involves separation Separation unto Him. Not partially or occasionally, but wholly and absolutely. 'His' altogether and always No sharing the loyalty of the life with another. The river of the heart's devotion flows only in the one direction—Christward. The music of life's song is always of Him. The whole of life's faculties are engaged in 'His' service My eyes are 'His'; my lips are 'His'; my hands are 'His'; my feet are 'His.' The movement of my whole being is ever towards Him My morning moments are 'His,' as well as the evening hours The garden of the heart is 'His' and the flowers of grace that flourish therein are 'His' planting.

'His' the life that triumphs over death, which I take for my body 'moment by moment.' 'His' the wonderful 'newness of energy' which is always sufficient. When perhaps distraught by a thousand vexing and perplexing cares; when the nerves are all at such a painful tension, and one is threatened by physical collapse, then 'His' are the arms upon which I lean my weakness. 'His' the word that I take for my guidance 'step by step' 'His' the Spirit that I take for my power 'day by day.' 'His' the joy that continually adorns and equips the otherwise barren ministry, making it fruitful, fragrant and fresh. 'His' the touch that steadies the soul when it might become unduly biased or unbalanced, giving to it a beautiful and becoming evenness 'His' the love that flows in an unceasing stream through the yielded channel, enabling it to 'count the cross a prize' 'His' the hand that wipes away the burning tears, and calms the fevered brow 'His' the fire that burns its way through my life making it

luminous and lustrous for Him. 'His' the free pardon and the full justification. 'His' the perfect righteousness which so completely covers all my unrighteousness. 'His' the sufficient sanctification that forever sets me free from sin's dark dominion 'His' the abundant and abiding provision that always adequately meets all my need 'His' the deep, sweet peace that fills my soul and garrisons my mind against every sinister suggestion from the foe 'His' the ceaseless ministry of intercession which is going on in the heavens.

And so it is all 'His!' 'His' the battle, 'His' the song; 'His' the victory, 'His' the healing, 'His' the glory. Who can tell the unfathomable blessedness of daily realising that we are 'His'? 'His' inheritance! It is just the surest and safest way of living a life that is free from worldliness. This glad consciousness will prevent heart-wandering, and keep us simply 'glued' to Him Oh, the honour, the dignity of really being 'His'! The wondrous privilege of access to 'His' presence—of listening to 'His' voice. I belong to the King, therefore I must be kingly in my conduct I am part of the bride-elect of the Lamb, consequently I must deport myself as becometh such a high and holy calling. My body is the shrine in which 'His' life is resident, and through which it may become manifest, the 'earthen vessel' through which He delights to pour Himself upon the thirsty world

His forever, only His',
Who the Lord and me shall part?
Ah with what a rest of bliss,
Christ can fill the loving heart!
Heaven and earth may fade and flee,
First-born light in gloom decline,
But, while God and I shall be,
I am 'His,' and He is mine

Elim Bible College

The Training Institute of the Elim Pentecostal Alliance

Principal Overseer: PASTOR GEORGE JEFFREYS.

Principal of College: PASTOR E. J. PHILLIPS

Faculty Ministers of the Elim Alliance, Pastor E. B. Pinch and Messrs. H. Proctor, F.R.S.L., and R. Whitfield

THE COLLEGE

is situated in its own beautiful grounds of 4½ acres in Clapham Park, one of the healthiest and most select residential areas around London. It is within easy access of the revival centres, and but 20 minutes from the heart of this great City.

THE STUDIES.

First and foremost is the study of the Scriptures. Other subjects include English and Original Languages, Church History, Homiletics, etc.

PRACTICAL TRAINING

is an essential This is provided in the numerous and varied Elim activities in the London area. In the

large Revival Campaigns, in assembly work, in open-air meetings, and in visiting, invaluable experience is gained.

THE FEES.

Tuition is free, but each student pays 20s per week toward his or her board and lodging

THE NEW TERM

commences on Monday, May 2nd

APPLICATIONS

For admission should be made without delay Application Forms, with full particulars, may be obtained from the Principal of the Elim Bible College, Park Crescent, Clapham, London, S W 4.

Items of Interest

The announcement of the great Demonstration in the Royal Albert Hall on Easter Monday is causing a good deal of comment in religious circles. Readers are asked to join with us in prayer and effort that much lasting good may be the result of these services. The great purpose of these gatherings is to bring the Foursquare Gospel message to the masses who have never yet heard it.

□ □ □

We make a special appeal to our readers to invite their friends to these meetings. Much good can be done in this way. No tickets are required for admission. Those who can make use of posters, window-bills, or small folders announcing the meetings should write to the Convention Secretary, Elm, Park Crescent, Clapham, London, S.W.4., stating exactly what they desire.

□ □ □

Elm Crusaders from all over the British Isles will occupy the hundreds of seats rising up from the platform to the mighty organ. For half an hour before each service, Foursquare Gospel hymns will be sung by the Crusaders, accompanied by what is undoubtedly the best organ in the world. Mr. Ronald Cooper will again preside at the organ.

□ □ □

We would remind our readers of the tremendous expense of these Albert Hall meetings. Gifts are urgently needed for this purpose, and will be thankfully acknowledged by the Convention Secretary, Elm, Park Crescent, Clapham, London, S.W.4.

□ □ □

Intending visitors to London should read carefully the announcements with regard to the Convention on the cover and also on page 110 of this issue.

□ □ □

On account of the Convention meetings, the usual Friday evening service at the Memorial Hall will not be held on the evening of Good Friday, April 15th.

□ □ □

The next term of the Elm Bible College commences on Monday, May 2nd. Intending students should therefore apply, without delay, to the Principal of the Elm Bible College, Park Crescent, London, S.W.4.

□ □ □

Particulars of the Summer Bible School to be held at the Elm Bible College during the month of August will be given in the next issue of the *Elm Evangel*.

□ □ □

Rev. L. T. Pearson is organising a private tour this summer through Palestine, visiting Marseilles, Port Said, Cairo, the Pyramids, Memphis, Jaffa, Haifa, Acca, Carmel, Nazareth, Sea of Galilee, Ruins of

Capernaum, Safed, Samaria, Shechem, Jacob's Well, Jerusalem, Jericho, Dead Sea, Jordan, Bethlehem, and Hebron. The tour is especially arranged for Bible students and lovers of the Word. The inclusive charge for the seven weeks' tour by ship, train and motor, covering 8,000 miles in all necessary comfort, will be approximately £75. Those who desire full particulars should apply, enclosing 6d in stamps, to Rev. L. T. Pearson, Gorringe Park House, Mitcham, Surrey.

□ □ □

The weekly central gathering at the Memorial Hall, Farringdon Street, on Friday evenings, continues to command a large company of the Lord's people. It is a privilege as well as a pleasure to mingle with that happy crowd of worshippers and witness their holy enthusiasm. The moment one enters the building, one steps into an atmosphere of praise and power. The sense of the Divine presence arrests and attracts the attender. A glance at the glad countenances which throng the hall is sufficient to reveal that God is there. The light of the eternal is reflected in the faces of those Christ-centred souls. Everywhere one is greeted with an expression of God. What a joy it is to minister to such an appreciative congregation. How they drink in the truth! And then those precious scenes of healing at the close of the service. How many have gone away whole from that place. God has met them, filled them, freed them, healed them. Hallelujah! We trust that many more of God's children will avail themselves of this weekly opportunity of united worship in the heart of the world's greatest city.

□ □ □

A grand rally of all the members and friends of the Elm work scattered throughout Ulster and the Free State is called for this Easter season, to meet in Belfast. Special services will be held on Sunday, Monday, Tuesday, Wednesday and Thursday in the New Tabernacle in Ravenhill Road. Two services on Sunday, three on Monday, three on Tuesday and one on Wednesday and Thursday. Special speakers from different parts of Ulster will be present. The friends in Ulster are specially requested not to miss this feast of good things. Those desiring accommodation should write to the Secretary, 3, University Avenue, Belfast.

"How do you know Christ is risen?" asked a scoffer of an old Christian. "Because I had an hour with Him this morning," quietly replied the Christian. The believer has fellowship with a living Saviour.

Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

CHAPTER XIII

THE SEVEN PARABLES (*Continued*)

IV THE PARABLE OF THE LEAVEN

ANOTHER parable spake He unto them "The kingdom of the heavens is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." This parable is somewhat of a departure from the preceding ones in that none of the figures are found in the previous parables. Leaven, a woman, and three measures of meal, are introduced for the first time. A very popular interpretation of this parable is that it foretells the universal spread of the gospel of Christ through the church, until the whole world is permeated with its influence. One could wish very sincerely that this were the true interpretation and that the context to the 33rd verse of Matt. xiii. were found in the verse which reads "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 9): but figures and facts are against such an interpretation.

LET us look into the scriptural significance of the figures used in this parable. And here one may say it is always a safe axiom to allow the first usage of a scriptural figure to decide its general interpretation throughout the whole Bible. Leaven is first referred to in Exodus xii. 15. where we read "Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses, for whosoever eateth leavened bread from the first day until the seventh day, *that soul shall be cut off from Israel*. Other Old Testament scriptures are equally plain in this respect. In the New Testament too, leaven is a forbidden thing. The Lord Jesus warns His people against the leaven of the Pharisees (hypocrisy), against the leaven of the Sadducees (no resurrection, angel, or spirit) and against the leaven of Herod (fox-craft, insincerity). Again we are commanded "to purge out therefore the old leaven," (1. Cor. v. 7). Unquestionably leaven typifies evil. The Lord Jesus uses it as a type of corrupt doctrine (see Matt. xvi. 12, etc.). Three measures of meal are first referred to in Gen. xviii. 6 and are used as a meat offering to heavenly beings. Later they are found in the Levitical offerings. Oil and frankincense were to be poured on these three measures of meal but "no meat offering which ye shall bring unto the Lord, shall be made with leaven" (Lev. ii. 1-11).

THE woman's act then is firstly one of disobedience, adulteration. She hid it, that is, she did it secret-

ly. Our first woman is Eve. We know what she took and we know that she hid. Hiding is contrary to the gospel principles. It is the work of evil powers to hide and conceal; it is the work of the Spirit of God to uncover and reveal. Secondly, the woman's act was one of *deceit*. Leaven has a chemical effect, sets up fermentation; increases the size and shape of substance to which it is introduced. Added to dough it produces carbonic acid gas, causing the dough to rise and to form in the bread its particularly spongy or honey-comb texture. This makes it more palatable and digestible. The three measures of meal typify both the Word of God and the worship of God; thus being so we find that *the woman was disobediently and deceitfully hiding a forbidden thing in the saints' food*. Like Israel of old, there are those to-day who say "Our soul loatheth this light bread," and they would introduce leaven of one kind or another to make it more palatable; but God says of such "Ye offer polluted bread upon My altar."

THIS introduction of heresy is early apparent in the Christian church. Paul foresaw it in Acts xx. 29, 30. Conder writes "Most significant and instructive because so close to the fountain head of Christianity is the failure of the Apostolic churches. Those who had run well were hindered; those before whose eyes Jesus Christ had been evidently set forth were bewitched that they should not obey the truth. Paul lived to write of the scene of his most devoted and successful labours, "All they in Asia are turned away from me." Peter and Jude denounce the incoming flood of heresy, immorality and ungodliness, whose rising waves were already breaking over the church. The beloved Apostle survived to see evil rapidly and as it seemed irresistibly developing, and to be the amanuensis of those terrible epistles from the head of the church to the churches in Rev. ii. and iii. which disclose a state of things we might else have well deemed incredible before the close of the Apostolic Age." Our parable though, probably finds a more fitting background in an age a little later than the Apostolic. Taking this parable (the fourth) as running contemporary with the epistle to the fourth church in Rev. ii. that of Thyatira, we find there an assembly with a Jezebel ruling and introducing her leaven, the depths of Satan. Both these women, the one in the parable and Jezebel are profligate wives. They typify the "great whore," Babylon with Rome as her first-born. In our previous parable we saw her corrupting the work of Christ; here she is corrupting the word of Christ. In the one she claims to be the interpreter of the



THE ELIM EVANGEL



work of Christ, in the other the interpreter of the word of Christ. *Till the whole was leavened* The Lord Jesus spoke very plainly of the state of things at the time of the end. The Apostolic writings foretell end-time apostasy. This is quite in keeping with Rev xviii. 23 "By thy sorceries were all the nations deceived and again "She did corrupt the earth with her fornication" (Rev xix 2) Facts however forbid us confining the leavening of the word and worship of God to Rome We know she hates the open Bible She officially dissuades her people from reading it Not many months ago her priests publicly burned the Bible in Italy She is intolerant of any worship outside her gates and at heart is the same murderous Jezebel of the dark ages Yet there is scarcely a Bible doctrine which is not now either openly repudiated or doubted by leading clergy in the Protestant denominations. These are wolves among the flock of God, false prophets, deceitful workers Woe unto them for they have gone in the way of Cain (self-righteousness) and ran greedily after the error of Balaam (ecclesiastical error and preaching for pay) and perished n

the gainsaying of Core (open revolt against word of God)

THE position of these people who leaven the word of God is stated at some length in II. Peter ii. 3, and in Jude's Epistle Two agencies for counteracting leaven are salt and fire Salt has a preserving and purifying effect and fire has a freeing and forceful effect Both nullify leaven If we have salt in ourselves we shall be filled with the preserving and purifying efficacy of the grace of God and if we obey the divine command to be always "filled with the Spirit," we have the assurance that we shall not only be kept from error, but also led into all truth. of things. In them we do not see a battling and an

NOTE The interpretation of these two parables gives what might be thought to be a gloomy aspect overcoming church. We do not see the kingdoms of this world becoming the kingdom of our God and His Christ That is reserved to be told elsewhere We have endeavoured faithfully to follow the Spirit's leadings and now leave it with God and His people



Questions and Answers



What do you mean by the "Foursquare Gospel"?

This is a name that has of late been given to the old Gospel of the Grace of God to denore its fulness. There are so many who teach a gospel of forgiveness only and who make no mention of its other claims that in order to shew how full the Gospel is and in a little measure to express this fulness, the name "Foursquare" was applied to it. This name shews that the Gospel of the Grace of God includes the truths that the Lord Jesus is the (i.) Saviour (Matt 1 21), (ii) Healer (Mark xvi 15-20); (iii.) Baptiser in the Holy Ghost (Acts ii. 32, 33 with 38, 39), and (iv) The Coming King of Glory (I Thess 1 9, 10 and Rom 11 16)

Is not the Foursquare Gospel "another gospel" against which Paul warned us in Galatians 1 6-9?

Certainly not Paul (i.) taught that Christ was the Saviour, (ii) manifested Him in healing (see Acts xix and xx), (iii) besought believers to receive the Holy Spirit (Acts xix), and (iv) proclaimed Him as the Coming One—the King of Glory (I. and II. Thessalonians) In all his preaching and throughout his life as the Apostle to the Gentiles, there was never the slightest doubt that his message was full of the truths for which the Foursquare Gospel stands The "other" gospel against which the Apostle warns the Galatian church was the gospel of legality, or of works The epistle was sent to warn those early Christians against being trapped into Jewish formality, circumcision and the keeping of the law

after they had received Christ into their hearts. It was against this wretched mixture of *grace* and *works* that Paul wrote, for they can never mix (Rom xi 6) Thank God the Foursquare Gospel Churches do stand for the Gospel of the Grace of God without the works of the law and by faith alone

DOES JESUS SATISFY?

Yes, Jesus really and truly does satisfy when you know Him in real salvation and the baptism in the Holy Spirit When you have come out of darkness and sin into the sunshine of His smile, and delight yourself in the glories and splendours of His peerless, holy love and companionship, then Jesus will satisfy.

But, when He gently lays His hands upon you and calls you from houses and lands, when He takes you through the valleys and the trials which must be passed; when in love to your own dear loved ones, He takes them home to Himself, will He still satisfy? Yes, through your heartaches and tears will come His everlasting peace and joy which He has placed there Himself. Yes, in all these things we are more than conquerors—yes, more than conquerors, through Him who loved us In all these His love will rest upon us and envelope us; His hand will touch yours and His voice will whisper precious words which no one else hears or knows.

London Easter Convention

EXPECTATIONS are rising high for our Annual Easter Convention this month. Thousands of fervent Spirit-filled saints will have gathered together in a fortnight's time, anticipating a mighty deluge of blessing. They will not be disappointed, for the Lord of Hosts will be in the midst.

Full particulars of the meetings will be found on the cover of this issue. It will be noticed that on Good Friday, Saturday and Sunday, services will be held simultaneously at the Elim Tabernacle, Central Park Road, East Ham, and at Elm Tabernacle, Park Crescent, Clapham. Each of the speakers will minister in turn at these two places. It will be ad-

St Pancras, London Bridge, Waterloo, Charing Cross, etc. Passengers from Paddington and Marylebone change at Elephant and Castle.

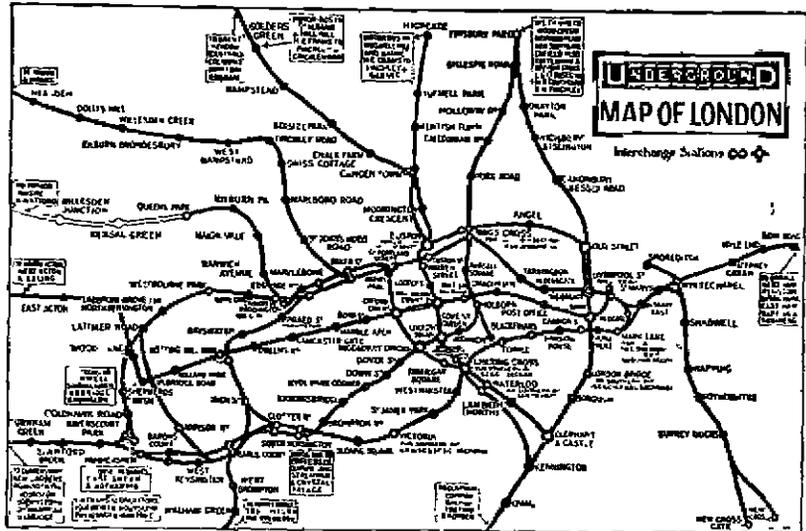
The map opposite shows how easy it is to reach the Elim Tabernacle (as well as the Publishing Office and the Bible College) from Clapham Common Station.

For those who prefer to travel by bus, the following bus routes to Clapham will prove useful (Note E and C—Elephant and Castle V.C.—Vauxhall Cross) —

- Easton.** 'Bus 68c, 169a to E and C, then 5, 67, 105
- King's Cross.** 'Bus 63 to E and C, then 5, 67, 105
- St. Pancras.** 'Bus 77, 177, 179 to V.C., then 51, 88, 89
- London Bridge.** 'Bus 5, 105
- Waterloo.** 'Bus 67
- Charing Cross.** 'Bus 77, 177, 179 to V.C., then 51, 88, 89

Bring this
Evangel with
you to London

It will serve
as your Guide



visible, therefore, for visitors to remain at one Tabernacle during these three days, and not to travel from one to the other.

HOW TO FIND YOUR WAY.

We print a map of the Underground system for those who prefer to travel by that method. The following will be of assistance to visitors in finding their way to the various halls:—

ROYAL ALBERT HALL. Nearest Underground Station — South Kensington. Buses pass the door continually for various destinations.

MEMORIAL HALL, Farringdon Street. Nearest Underground Station — Blackfriars. Close to Ludgate Circus, with an excellent bus service to all parts of London.

ELIM TABERNACLE, Central Park Road, EAST HAM. Bus and tram passengers alight at Kimberley Avenue in Barking Road. The Tabernacle is at the foot of Kimberley Avenue.

ELIM TABERNACLE, Park Crescent, CLAPHAM. Nearest Underground Station — Clapham Common. Direct Underground trains every few minutes from Euston, King's Cross,

- Paddington.** 'Bus 36, 136a to V.C., then 51, 88, 89
- Fenchurch Street.** 'Bus 5, 105
- Liverpool Street.** 'Bus 35
- Victoria.** Tram 8
- Clapham Junction.** 'Bus 37, 37a
- Oxford Circus.** Bus 51, 88
- Westminster.** 'Bus 51, 88, 89

REFRESHMENTS

There are very many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained. A list of these will be posted up in each hall. There will be greater facilities for obtaining tea in the Albert Hall this year. A very large number of tea rooms and buffets will be open on the premises between the two services.

CHEAP RAILWAY TICKETS.

Visitors are reminded that all those desiring cheap return tickets for the Easter Convention must obtain a voucher beforehand from the Convention Secretary, and unless this voucher is presented at the time of

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hungry hearts A children's tea was held on March 12th when Pastor J Smith and Mr W Uprichard gave addresses, Pastor J Kelly distributing the prizes

Plymouth Crusaders. A rally was recently held with a view to the reorganising of this powerful and progressive Young



Some of the Plymouth Crusaders

People's Movement in Plymouth Pastor LeTissier spoke on "The Crusader Covenant," and explained the conditions of membership Our motto is "Jesus only" The gathering was a rich experience for all those privileged to attend, and

revealed somewhat of the pleasures, privileges and possibilities of out and out discipleship for Christ Sixty-five signified their desire to become members. The Crusaders' meetings generally consist of short addresses and the reading of papers on suitable scriptural subjects, together with solos, etc These are seasons of inspiration and instruction both for speakers and hearers alike Great interest is taken in open air work in the district, and as a whole the Crusaders are eager to do " whatsoever the King shall appoint "

Clapham Palestine has visited Clapham! The Elm people have been favoured with lectures upon the Jew and his land, and packed congregations assembled every night Praise God for the way His servants, Rev and Mrs L T Pearson made Bible scenes live Oriental robes of Jews of all ranks were worn by Crusaders, not for spectacular purposes, but to portray faithfully God's chosen race We saw the shepherd with a sheepskin thrown around him, such a David must have worn, and another girl about with a cloth of camel's hair, such as Elijah and John the Baptist wore Many of our Lord's parables took on a deeper, fuller meaning An Eastern plough was exhibited, and Mr Pearson said an experienced ox is yoked with a young one, to train it, thus Jesus said " Take My yoke upon you " We saw in what manner our Lord would have eaten the Last Supper with His disciples, and how easy it would be as He was reclining upon the couch for the woman to anoint His feet and wipe them with her hair Many Jewish customs were dealt with, and we saw that the Jew is as unchanging as his God The Tabernacle address, too, was greatly appreciated These fruitful meetings have set us praying for the Jews, and for God's continued blessing upon His dear servants in this work

Lost in a Mine

A MAN in Derbyshire was walking in a dangerous mine with a lighted candle in his hand A drop of water fell from above upon the candle and put it out The mine was a very dangerous one, the next step might be death, the darkness was fearful What should he do? The agony of soul he passed through in those awful moments nearly turned his brain What a picture of the sinner! Of one who has been walking in the light of the sparks of his own kindling, as this man was with his candle Suddenly conviction of sin comes, and the sinner finds himself in awful darkness, as this man in the mine was Then comes a trembling in the soul, and the cry from the whitening lips, " I feel death around me in the darkness, what shall I do? I may die at any moment, and then I shall be lost for ever Oh, help me, God unseen, save me, for I cannot save myself "

The one I have been speaking of remained in this state of alarm for some time At last he thought he saw in the distance and faint gleam, he kept his eyes rivetted upon it, and it became clearer and clearer It was a light! a light to lighten the darkness He looked and looked as the light came nearer, until at last he saw the face of his own brother, the one who was carrying the light The brother had missed him, and had come to seek him, and had found him The brother did not stay at the pit's mouth and shout to him, he came down where the lost one was

Have you heard the story of your own state from this, sinner? You are in the pit of sin, and darkness is all around you I ask you again, have you felt that you are lost? Do you feel it now? If you dread the darkness and want the light there is One who is seeking the lost, and He is the " Light of the World " The moment a sinner realises his lost condition, that moment the light comes to him It may be but as a faint gleam at first, the far-off radiance of a trembling hope, but it will come Keep your eyes fixed upon it Gaze upon the glory of the dawn, you will see it in the face of the risen Christ Look to Him, and keep looking, until the

light is so close that you recognise your Saviour You must cry, " I am lost," and He will say, " I am come to seek and to save that which was lost " You must say, " I am in darkness," and He will say, " I am the Light " You must acknowledge " I am the sinner," and He will say, " I am the Saviour "

Will you look now? At this moment any sinner in the pit of sin may see the dawn of salvation, if the weary eyes are lifted in faith to God I can fancy the joy to a tired traveller's heart when, after walking through a stormy night, he sees in the east the faint gleaming of the dawn It is like the gate of Paradise And what supreme joy does the trembling sinner feel and know when he sees Christ as his own and only Saviour

Daily Bread

being "The Scripture Union" Portions for 1927

Prayer before Reading " Open Thou mine eyes, that I may behold wondrous things out of Thy law "—Psalm cxix 18

April 16th, Saturday	..	Luke xxiii 44-56
" 17th, Sunday	..	" xxiv. 1-12
" 18th, Monday	..	" xxiv 13-24
" 19th, Tuesday	...	" xxiv. 25-35
" 20th, Wednesday	..	" xxiv 36-53
" 21st, Thursday	..	Job i 1-12
" 22nd, Friday	..	" i 13-22
" 23rd, Saturday	..	" ii 1-13
" 24th, Sunday	..	" iv 1-19
" 25th, Monday	..	" v 17-27
" 26th, Tuesday	..	" ix 1-18
" 27th, Wednesday	..	" ix 19-35
" 28th, Thursday	..	" xiv. 1-15.
" 29th, Friday	..	" xv 1-16
" 30th, Saturday	..	" xix. 1-6, 19-29